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party to present a pig. The pig is supposed to be sacrificed to a goddess, *Ka 'lei synshar*, i.e. the goddess of the State, but it is invariably eaten by the Siem and the members of the durbar. The Siem then calls out "*kumta mo khynraw*" (is it not so, young people?) The members of the durbar then reply, "*haoid kumta khein khynraw*" (yea, it is so, young ones). Sentences of fine are more often resorted to than other punishments nowadays, probably because very few of the Siems possess jails for the reception of criminals. The condemned one in a criminal case frequently serves his time by working for the Siem as a menial servant. The above description, which is based on the account given by the Rev. W. Lewis, with some modifications, may be taken as the usual form of procedure of the Khasi durbar.

Under the heading of decision of disputes we may perhaps give a short description of some of the punishments which were inflicted by the Siems and their durbars in criminal cases in ancient times. Murder was punishable by beating the culprit to death with clubs (*ki tangon ki lymban*). The killing, however, of a *nong shoh noh*, i.e. a man who seeks for human victims to sacrifice to the monster, *u thlen*, is not considered murder, even now by the Khasis, and the slayer of the *nong shoh noh* only has to inform the Siem and deposit Rs. 5, and one pig in the Siem's court. The slaying of a robber also is dealt with in like manner.

The punishment of adultery was imprisonment for life (*ka sah dain mur*), or a fine of Rs. 1,100, and one pig (*ka khadwei spah wei doh*). Whether such a heavy fine was ever paid is perhaps doubtful, and probably some other form of punishment was substituted for it. A husband finding his wife and a man in *flagrante delicto* could, as under the law of the ancients, kill both adulterer and adulteress without punishment for murder. He was, however, bound to deposit Rs. 5, and the conventional pig in the Siem's durbar. The punishment for rape (*kaba khniot tynga*) was imprisonment for life in the case of the woman being married, and a heavy fine and one pig if the woman was a spinster. Arson was punishable with imprisonment for life, or a heavy fine. The punishment for causing people to be possessed by devils (*ka ba ai-ksuid briew*) was

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Deputy-Commissioner for 1876-77 states that in that year 168 persons in all were brought before the magistrates, the most common classes of cases being theft and house trespass. In the same year 89 civil suits were instituted, of which 83 were for money claims, 2 for immoveable property, 2 for restitution of conjugal rights, and 2 in connection with religion and caste. In the Political Court there were 31 cases tried during the year, of which 13 were civil and 18 criminal. In the latter class of cases process issued against 60 persons, of whom 20 were convicted and 40 acquitted. The details of the two following cases will illustrate the condition of social life in the District. The first was a case of grievous hurt. The Siem of Myl-liem had sent four persons to fetch a man named U Dorja, who had been selected to marry the Siem's sister. While on their way the messengers were attacked by a number of persons, evidently relatives of U Dorja who were opposed to the marriage. One of them was severely beaten, and died within twelve days from pneumonia. The offenders, numbering five in all, were sentenced to pay a fine of Rs. 10 (£1) each, or in default to suffer fourteen days' imprisonment. The second case was one of oppression. It originated in a dispute about land, situated in a locality over which both the Siem of Nongklao and the Lyngdoh of Soh-iong claimed to exercise jurisdiction. The parties out of possession had gone to lay their complaint before the Siem, whereupon the Lyngdoh, with eight other persons, seized three of the complainants' kinsmen, ill-treated them, and kept them in durance with the object of having the complaint submitted to himself for adjudication. The Lyngdoh was sentenced to a fine of Rs. 50 (£5), and his companions were warned and discharged.

JAIL STATISTICS.—There are two jails in the Khási and Jáintiá Hills:—(1) The jail at Shillong, which is directly under the charge of the Deputy-Commissioner; and (2) the lock-up at Jowái, under the Assistant-Commissioner. It has been proposed to build a new jail at Shillong; the present structure consists only of bamboo huts, surrounded by a fence of the same material.

The following are the jail statistics for 1875:—Daily average number of prisoners, 40·91, of whom 1·07 were females; daily average number of sick, 1·42; number of deaths, 4, or 10 per cent. of the average daily strength. The total expenditure was Rs. 7430 (£743), or an average of Rs. 181 (£18, 2s.) per prisoner. This high rate of expenditure is due to the cost of rations at Shillong.

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697 In addition, a total of Rs. 899 (£89, 18s.) was expended on jail buildings. The manufacturing account shows cash receipts amounting to Rs. 60, against an expenditure of Rs. 29, or a net profit of Rs. 31 (£3, 2s).

797 871 648 EDUCATIONAL STATISTICS.—The management of education in the Khásí and Jáintiá Hills is entirely in the hands of the Welsh Calvinistic Mission, who first established themselves in the District about the year 1844. Though the Khásiás are naturally dull, and children are taken away from school before they have obtained more than a smattering of instruction, yet the perseverance of the missionaries has been rewarded by most satisfactory results. It is stated, in the Report of the Inspector of Schools for Assam for 1874-75, that 'a much larger proportion of the Khásiás know a little of reading, writing, and arithmetic than is the case, probably, in any other [562] District of either Assam or Bengal.' Female education, owing to the interest taken in this work by the wives of the missionaries, is also in a comparatively advanced condition. The missionary schools are largely subsidized by grants in aid from Government. The [212] teaching is conducted in English and in Khásí, the Roman character being used in both cases.

The following paragraphs are compiled from the Education Report for 1874-75, above referred to. In that year the total number of schools open in the District was 73, attended by 1666 pupils. As compared with the area and the population, these figures show one school to every 84·34 square miles, and one pupil to every 85 inhabitants. As compared with the total number of males under ten years of age, the number of boys only attending school (1322) shows one scholar to every 13·1. The total expenditure on education in the same year was Rs. 17,722. 11. 3, or £1772, 5s. 5d.; towards which Government contributed Rs. 10,443. 2, fees and fines produced Rs. 228. 5. 3, while the remainder (Rs. 7051. 4) was expended by the Missionary Society from its own funds. The average cost of educating each pupil was Rs. 10. 10. 4, or £1, 1s. 3½d.

648 797 872 PRIMARY SCHOOLS.—With the exception of the schools at Cherrá Púnjí, Jowái, Shillong, and Shellá, all the schools in the Hills may properly be classed as primary, though several are returned as middle vernacular schools. On this principle the total number of primary schools is 64, in 45 of which a little English is taught. These 64 schools had 1226 pupils on their rolls at the close of the year 1874-75, and an average daily attendance of 829, comparing